The PULPIT

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Keeping Our Vision Clear

Alfred Austin, poet laureate of England before Robert Bridges, said that his idea of heaven was to sit in a garden receiving one telegram after another, alternately announcing a British victory by land and a British victory by sea. Unless the United Nations have a conception of this war which transcends that, the chances of a righteous and lasting peace will be small. We must keep our vision clear. We must know what we are fighting for, decide on the kind of world we want, and then employ the means compatible with its achievement. We may be thankful that an official group under the leadership of Arnold Toynbee has been established by the British foreign office to devote its entire time to studying the problems involved in the creation of a just and durable peace. And create it we must, for in no other way can we transform the most centrifugal decade in human history into a centripetal civilization that will once again cooperatively seek the good of all.—*William H. Hudnut, Jr., First Presbyterian Church, Springfield, Ill.*

Two Sides to a Crisis

In these days we are seeing the word crisis very often. It is a frightening word to us usually. But it need not be such. For there is a brighter side to the word. It is said that the word crisis in the picture language of the Chinese is made up by the combination of two words, "danger" and "opportunity." So when we are faced with a crisis, let us remember that we may interpret it from either of two points of view: we may consider it as something to be feared, or we may view it as presenting an opportunity for the achievement of something desirable. How are we facing this war with its perils and frustrations—as a danger or as an opportunity?—*W. R. Cremeans, Westminster Presbyterian, Springfield, Ill.*

'Our America' as Seen by an Outsider

Dr. L. P. Jacks, while visiting in this country a short time before his death, was asked by a reporter in a western city for a statement of his impressions of "American civilization." He replied: "Well, America strikes me as a country where a terrible struggle is going on between God and the devil for the possession of the soul of the people."

Dr. Jacks was right. In this new world of ours the perennial conflict between the forces of evil and good is brought into vivid focus by a virile and independent people. In a world in which the high issues of truth and justice are at stake, what an opportunity for America—and especially for its Christians—to get into the fight! Thus may the "terrible struggle" which Dr. Jacks saw issue in victory for God and defeat for the devil.—*Charles H. Heimsath, First Congregational Church, Evanston, Ill.*

The Meaning of America

"What is the meaning of the story of my country, if it does not teach me courage in the time of trial? What is the lesson of Valley Forge, if it does not rule out the word surrender? Lincoln and Jefferson stand with me in this fight. Washington still rides before my armies. Every truth I learned at my father's knee about the blessings of American freedom and independence has prepared me for this day and hour. Every humane and understanding act of statesmanship that made my people a united nation now arms me for this test of strength. Every hour of hard work and every spark of pioneering genius that turned a sprawling wilderness into a miracle of industrial power stands me in good stead. Every faith I hold and every liberty I cherish calls me into action to serve my country."—*From an editorial in the New York Times.*

Perfection by Subtraction

Henry David Thoreau, apostle of the simple life, whom many of us pick up and read at times with a certain nostalgia, asks: "Shall we always study to obtain more of these things, and not sometimes to be content with less?" And in that beautiful and thoughtful book, *Wind, Sand and Stars,* Antoine de Saint Exupery points to the clean, simple lines of the fuselage of an airplane, or of a ship's keel, and reminds us that all man's engineering efforts are directed toward greater and greater simplicity of line and form. "In anything at all, perfection is finally attained not when there is no longer anything to add, but when there is no longer anything to take away."

Many of us have thought that perfection of life would be attained by adding on — property, investments, clothes, gadgets — not realizing that with these we were merely adding on more dissatisfaction, jealousy, restless striving, tension, worry, headaches and nervous breakdowns. It may be that the experiences of these times through which we are passing will help some of us to discover the values of simple living, to see that the highest perfection comes not from adding to our wants and possessions, but from reducing life to its simplest essentials.—*Harold L. Lunger, Austin Boulevard Christian Church, Oak Park, Ill.*

New Life from Bomb Holes

A hopeful item appears in a recent issue of *Time* magazine: "Britain last week lifted the ban on railway transport of spring flowers. From Scotland the first boxes of snowdrops went south. The first gorse glinted gold on the Chiltern hills. London's Hyde Park was carpeted with purple crocuses. . . .

"Botanists haunted bomb cavities for London rocket (Sisymbrium irio), which flourished after the great fire of 1666. Already 95 types of flowers and shrubs unknown for decades before the blitz have been found in holes where nitrates from burning bombs have enriched the soil."

In the realm of Christian faith, too, life springs forth from the midst of confusion and chaos. New flowers of faith and hope will spring from today's terrible catastrophe if only men will from the pain and tragedy and disillusionment of the hour gain new visions of God, the Creator, and his justice and love.—*W. B. Johnson, Methodist Church, Gilroy, Calif.*

An American Airman Reveals His Faith

A young American soldier of the Army Air Corps recently wrote to his mother: "I have a deep and abiding faith that some day the boundaries between nations will be no more than the boundaries between states in our own country. From the air the world looks so small and so much *one.* If I am around when this is over, I hope to have a hand in helping to reconstruct the world. The sooner we get this over, the sooner that work will start; and however much we hate Hitler and his clique now, I have confidence that one day 'hate' will be a forgotten word."—*John Homer Miller, Hope Congregational Church, Springfield, Mass.*

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The Pulpit

CHARLES CLAYTON MORRISON, *Editor*

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Maintaining the Great Tradition

BY HORACE G. SMITH

THE QUESTION heard most often these days is this, "What can I do?" Intelligent men and women both young and old are concerned about their responsibility in times like these. Even those who have been in the habit of idling away most of their time now come forward to volunteer their services. Many who have been carrying more than their share of the load wonder what else they can do to satisfy their own sense of duty. Sometimes, it may be added, the question is put in the second person, and one asks another, "What are you going to do?" This query may be prompted by curiosity, an honest desire for information or in the hope of forcing the one addressed to face the issue.

To this one all-important question several answers might be made. I venture to suggest one answer for your consideration this morning. It is not the only answer and it may not be the final answer. It is, however, one answer and it furthermore suggests one thing you can do, regardless of what other demands may be made upon you. Let me put it this way—you can help maintain the "Great Tradition."

GOOD AND BAD TRADITIONS

Now, of course, I know that there is a deep-seated and widespread prejudice against the word tradition. In many ways this prejudice is justified, for a tradition has often been the enemy of progress and has frequently blinded its followers to the truth. Many are the offenses, if not crimes, which have been committed in the name of a tradition which has acquired a certain sanctity because of long acceptance. But there are good as well as bad traditions, though it must be admitted that even the best of traditions usually carry with them, like the coins we use, some baser metal. All traditions, therefore, need to be accepted with discrimination.

To refuse to accept a certain position just because it has become a tradition would be little short of folly. He who does that is bound to cast away some things of real value, as did a group of business men in the city of Chicago some years ago. Following the financial crash which ushered in the depression these men found themselves possessed of nicely lithographed pieces of paper, which promised much but were of no real value on the stock market. In a spirit of hilarity some of these men, laughing at their losses, gave these securities to be used as wall paper for one of the rooms in a prominent club. They were disposing thus carelessly of what seemed to be valueless pieces of paper. A few years later some of these gentlemen learned that the stocks thus cast aside were coming back and that they had real cash value in the market. The donors of these stocks then went to the club and asked for the return of that which they had thrown away on the assumption that it had no value. Do not, I beg of you, reject our theme this morning on the ground that it pleads for the maintenance of a tradition. If you do you will probably discover in the not distant future that you have made a mistake even more costly and certainly more foolish than these club members did when they threw away securities seemingly worthless but of great potential value.

TRADITIONS A PART OF LIFE

Traditions play a large part in our lives whether we will or no. We could not escape them if we would. They begin to play upon us the day we are born, if not before that important date. The family of which we became a part had its ideals, customs and habits. These were in part the fruitage of family traditions. A successful business man the other day replied to something I had said with these words, "That reminds me of what my uncle said." This man, nearly eighty years of age, was still under the spell of a family tradition. In a way traditions constitute our most important heritage.

Every special group of which we become a part—community, church or college—has its traditions. Let me illustrate by a story which shows the beginning of a joint tradition cherished by two schools in Evanston on the shores of Lake Michigan. It dates back to Civil War days. The Lady Elgin, a Milwaukee excursion boat, had been wrecked just north of Evanston. The students went up to see and to help. What they saw horrified them, for the few passengers who had survived the night were drifting helplessly toward the shore on bits of wreckage, only to be dashed back to death from the high bluff. In all that group there was only one man, a student, who dared to go to their rescue. With a rope tied about him he slid down into the wild waters and before the day was done brought back in safety seventeen persons. Finally his strength was utterly exhausted and he could do no more. As he swooned away, he said to an older brother, "Did I do my best?" That is our tradition and it has been kept alive for three-quarters of a century and, please God, it must never die out as student generations come and go on that campus.

Every professional group develops a code of ethics of its own. There are certain things that a lawyer,

doctor, minister or teacher will do, not because formal regulations require him to do so, but because it is the tradition of his profession. It is more binding than a code, more imperative than an oath. Even the larger units of societies, such as the nations, have their traditions. Here in the United States we are proud of and happy in the democratic tradition. It was phrased for us first in the Declaration of Independence, restated in Lincoln's Gettysburg Address, and I think given a new form by a distinguished historian who said that this was destined to be a land "where life should be richer, finer and fuller for all." It is apparent, then, that all social units soon or late develop traditions, and these in turn deeply affect the life of an individual.

WHAT IS THE GREAT TRADITION?

So much for tradition in general. Let us now look at "The Great Tradition." This phrase has many applications according to the field of consideration. There is a great tradition in philosophy, literature, sociology, and so on. For our present purpose I am using it as Waldo Frank employs it in his *Chart for Rough Waters*. Midway in this stimulating book he has a section dealing with this theme. The emphasis he places upon it appears in his assertion that the Great Tradition "created Europe. It created America," and he insists that our present ills are largely due to our failure to maintain the Great Tradition. We will do well to meditate upon his own statement concerning the Great Tradition. He defines it thus: "It is the knowledge that individual man partakes of the divine and that his life has purpose and direction because God is in him." Such a compact statement needs to be read again and again. Each rereading will disclose not only new limitations but richer and deeper meanings. It is another way of saying that "God breathed into his nostrils the breath of life," or "Son of man, stand upon thy feet and I will speak to thee," or "Now are we the sons of God."

Some of you may find it hard to accept the assurance that man's nature partakes of the divine and that God is in the life of the ordinary man. Your studies in psychology may have led you to believe quite otherwise concerning man's nature. It may even be that some of the modern biographies have led you to see the clay feet rather than the halo around the head of the character portrayed. If you have frequented the movies too often you may have grown skeptical concerning the divine in man. At this juncture it may be well to note that the author makes no claim that man is entirely divine. He rather clearly indicates that he is only partly so, but that he is so in fact he emphasizes very strongly.

THE DUAL CHARACTER OF MAN

Certainly there are times when we catch glimpses of the divine in human nature. One of these times is at birth. Parents find it easy to believe that the poet spoke the truth about their child when he intimated that "we come trailing clouds of glory." Doubts may occasionally arise at a later time, but in the creative joy of parenthood there is no doubt at this point. Something akin to this is seen in the case of those who grow old gracefully. Here the discriminating observer sees the process whereby "this mortal shall put on immortality" take place before his very eyes and when he does he has no doubt that man does partake of the divine. Then there are those unexpected and unscheduled times when plain common men reveal the stuff of which they are really made. Sometimes this is shown in daring and sacrificial service in moments of danger, during which some unsung hero lays down his life for another. This spirit was always there potentially. The sudden summons of danger called it forth. The same spirit is often revealed in long continued devotion to a losing cause or in unremitting service to the weak and helpless.

This dual character of man who is at the same time mundane and divine is suggested in Sandburg's poem "The Wilderness." In repetitive fashion he declares, "There is a wolf in me"—also a fox, a hog, a fish, a baboon, an eagle; at last he summarizes, "I got a menagerie inside my ribs." Then he adds—for he knows this is not all—"and I got something else: it is a man-child heart, a woman-child heart; it is a father and mother and lover; it came from God knows where." One who was a greater poet than Sandburg, about whom it was said, "He knew what was in man," always treated the men and women with whom he dealt with a noble reverence. In spite of all their evident weakness and folly he seemed to sense that divine something which is at the heart of every man. This, then, is the Great Tradition in which we may dare to believe.

HISTORY MOLDED BY TRADITION

With this understanding of what the Great Tradition signifies, it is easy to see why and how it has meant so much in the development of civilization. Let us note how it has worked directly and indirectly. Individuals as well as groups tend to rise or fall according to the standards or pattern of life they accept as valid for them. On the assumption that the best he has in him may be listed as a "menagerie," a man is likely to yield to another poet's suggestion to "go and live with the animals" and in more prosaic terms "become an animal and nothing more." On the other hand let the same individual become "a conscript of the dream" that he is a child of God and not a "high grade simian," and you see him struggle to live on the higher level. Multiply this latter experience millions and millions of times and you see whole peoples and nations achieving a finer form of civilization.

There is even a stronger influence which grows out of the acceptance of the Great Tradition. As soon as the individual accepts this as true for himself he is faced with a series of discoveries which take him at once from the egoistic center where he lives to the circumference of the circle which includes all God's children. For instance, he is compelled to say, "If there is something divine in me then that same thing is true of every member of my family." Such a discovery has far-reaching implications, for it means that every other person in the family must be treated with respect and reverence, from the youngest to the oldest, from the

strongest to the weakest. Such an attitude on the part of each toward every other one in the family group would quite transform home life in many quarters.

SOCIAL RESPONSIBILITY

But that is not all the Great Tradition has done or may do. When all its implications are seen by the man who has other men under him, he is forced to ask: "Just how should I treat these men, every one of whom has a divine spark in him?" Unless he is skilled in the art of casuistry, he can answer the question only one way, and that may point toward the better day of brotherhood. But we must be careful here to note that this same discovery touches all of us also at the point of our social responsibility. If every man has something divine in him, can we be content with conditions which even in part justify the picture drawn in "The Man With the Hoe," or "The Grapes of Wrath"? Something within us rises to claim better things for even "the least of these."

Even more far-reaching than any of these is the manner in which the Great Tradition will in the end affect the whole scheme of empires. If there is something divine in the heart of every member of even a so-called backward people, what right has any other people to enslave them or to exploit them or to dominate them? Soon or late this idea, if it be true as I think it is, will undermine the whole political and military power upon which the proud plans of world empires have been projected from the days of Alexander to Hitler. On the other hand, do we not find in this tradition the fundamental idea upon which true democracy rests? It is another way of saying, "All men are created equal and of a right ought to be free and independent." There is a deeply religious as well as a political basis to democracy. It may well be that our neglect of that religious basis of democracy is the reason that it seems to have lost something of its luster in the world of today.

THE GREAT TRADITION—AND WE

It is easy, of course, to neglect or ignore even the Great Tradition. Quite frequently men take that attitude toward the forces which have made them strong. Not infrequently the second or third generation will cast overboard the habits, customs and ways of life by which their own family has become established. There is an old saying to the effect that it is only "four generations from shirtsleeves to shirtsleeves." This colloquial way of describing the quickness with which fortunes are made and lost may also be applied to the way in which habits of integrity and piety may be entirely abandoned by the generation which grew strong in the atmosphere created by these ideals. They are like the individuals who climb a ladder to a certain point of vantage and then kick from under them the very means by which they have risen.

You see, a tradition has no way of maintaining itself. It has no life of its own. Even the Great Tradition finds its life only in the lives of men and women like ourselves. It has no life of its own whatever. Consequently it lives from generation to generation only as it is passed from one to the other—only as it is accepted by one generation from another.

What, then, shall we do to maintain the Great Tradition? First of all, we may keep this divine element alive in our own hearts. The ways by which this may be done are legion. The service of worship in which we are now participating is one of them, tested and tried through the centuries. "Methods of private religious living" change from age to age, but soon or late each individual may if he will find the way of praying which ministers most to his needs and growth. Still others like Sir Launfal will find the kindling glow only as they share with someone less fortunate than themselves in service or sacrifice.

A PRECIOUS HERITAGE

But it is not enough to keep the divine fire aglow in our own hearts. We must see that it is kindled in other hearts also. Theodore Roosevelt, in a tribute to the early circuit rider minister, said that "he kept alive the divine fire in the heart of the pioneer." Well, that is the age-old task of the priest, prophet and pastor, but it is also the task of all who would maintain the Great Tradition. Let me illustrate by two events related in Scripture. They occurred centuries apart and yet they belong together.

The first event has to do with the departure of the Children of Israel from Egypt. The older folks, deeply impressed with the experiences through which they had passed, decided to establish a service of commemoration called the Passover. They planned it so that the children would ask questions and thus give their parents the opportunity to tell the story of the way God had led their fathers and their fathers' fathers.

Centuries later Joseph and Mary, to whom God had entrusted a wondrous child, took the lad when he was twelve years old to Jerusalem to witness this ancient ceremonial. They, too, were doing their part to keep alive the Great Tradition of their people. In doing this Joseph and Mary symbolized both the opportunity and the responsibility of all true fathers and mothers everywhere.

Here, then, is our heritage. What a story might be told of those who, sometimes at the cost of life itself, have struggled to keep this priceless thing alive! For this they labored and now we have entered into the fruits of their labor. Certainly we can do nothing less than play our part in maintaining the Great Tradition —which has meant so much to civilization and may mean even more in the generations yet to come.

The witness of these two thousand years proves that, beyond a doubt. Elisha before Belshazzar, Christ before Pilate, Niemöller before Hitler—all witness to the same deathless truth: the way of the godly is a shining light, that shineth more and more unto the perfect day. The ungodly are like the chaff, which the wind driveth away. The way of the godly is imperishable. The way of the ungodly shall perish.

And if twentieth-century Christians can say that to second-century Christians, I am positive that fortieth-century Christians will be able to say it to us. They shall say: Some of you felt that your world was crash-

ing about your ears; that everything of value was being destroyed; that the Bible stood fair to be superseded by *Mein Kampf,* that the Gettysburg Address looked as if it might be eclipsed by the howling of a Göbbels. That is missing the forest for the trees! That is mistaking the thunder for the still small voice. Crowns and thrones may perish, kingdoms wax and wane, but the Word of our God—the truth of our God—shall stand forever!

The things that are crumbling today—the things that bombs destroy and madmen demolish—are not, in the last analysis, the lasting values. The lasting, imperishable things are symbolized by Martin Niemöller, and by all like him who have not, and will not, bow the knee to Baal. The real values of our time, and of all time, are the things of God, the fruits of the spirit. They are the things which the church holds aloft, which are taught in our Sunday schools, which are imbedded in the books of the Bible, and which Christian men and women make tangible by the Christlikeness of their living.

Last eve I passed beside a blacksmith's door,
And heard the anvil ring the vesper chime;
Then looking in, I saw upon the floor
Old hammers, worn with beating years of time.

"How many anvils have you had," said I,
"To wear and batter all these hammers so?"
"Just one," said he, and then, with twinkling eye,
"The anvil wears the hammers out, you know."

And so, thought I, the anvil of God's Word,
For ages skeptic blows have beat upon;
Yet, though the noise of falling blows was heard,
The anvil is unharmed—the hammers gone.

Live Like Men!

It would be laughable to try to build a new order with the old ideals. If we would change the face of the earth we must first change our own hearts. An international organization, without a change of heart, would be the greatest prize of greed and ambition, and hence the most alarming portent of universal destruction that the world has ever seen. The best postwar planning in which we can engage is planning to make the United States a working model of democracy. We need a new order for America. We need a new order for the world. If we do not provide it, Hitler will. Men who do not want to live like beasts must make up their minds to live like men.

Robert M. Hutchins.

If Christianity be true at all, it is the most vital and important thing in the whole world, and its dominion for those who accept it must be universal. They must work to make their own lives, however dimly, a reflection of the life and teaching of our Lord and Master, Jesus Christ, and they must constantly seek to fashion the kingdoms of this world more and more in the likeness of the Kingdom of God.

Lord Halifax.

The Law of Liberty

By Everett W. Palmer

I will walk at liberty; for I seek Thy precepts. Psalm 119:45.

If the Son therefore shall make you free, ye shall be free indeed. John 8:36.

THE FOURTH OF JULY is an American institution. It is as American as hot dogs, ice cream, and the "Star Spangled Banner." But the spirit which produced it and which throbs in it is native to the hearts of men everywhere. For the desire for freedom is a chain of fire linking men's hearts together around the world. Here and there it may smolder from neglect or repression, but it never goes out. Now and again it will blaze from what look to be ashes, sweeping tyrants from their thrones, changing the destiny of nations and writing new chapters in the records of history. The first man was born with it; the last man will die with it. Love for liberty has been a treasured ideal from the beginning, and it will never perish from the hearts of men.

FREEDOM THROUGH OBEDIENCE

Granted that all men want liberty, the crucial question is: How do we get it? The other day, in a high school principal's office, I saw these words, framed and hanging in a prominent place: "Liberty is not the right to do what you choose; it is the responsibility of choosing to do what is right." I remarked: "Say, that's a good quotation. Do you mind if I write it down?" And as I wrote, the principal said: "I have placed it there for a special reason. Quite often students are sent to me who need to read those words and reflect on their meaning."

With that sentence I would place another, words from an ancient seer and poet of Israel: "I will walk at liberty; for I seek thy precepts." And on this Fourth of July Sunday I suggest that we hang these mottoes in the private offices of our hearts and look at them. They give the answer we want. They point the road to freedom. They declare the law of liberty. "Liberty is not the right to do what you choose; it is the responsibility of choosing to do what is right." "I will walk at liberty; for I seek thy precepts." In other words, liberty is the fruit of discipline; it is gained only through obedience to law.

That is a hard lesson to learn. Everyone wants to be free. But it is difficult for anyone to learn that freedom comes only by way of disciplined obedience. Like all of the fundamental truths by which men live or ought to live, it is a paradox—to be free, we can't be free.

But the truth of that paradox is demonstrated every-

where. Like many other things in our experience, what is dark in theory is plain in practice.

PAYING THE PRICE OF FREEDOM

Several years ago I watched Cornelius Wammerdam of California win the pole vault event at the invitation track meet in Princeton. He blended perfectly with the colorful beauty of the great stadium. He was then clearing the world record height of nearly fifteen feet. But never did he give one the impression of strain or tension. He ran with a flowing, liquid grace and sailed over the high bar with the ease, it seemed, of a feather. The past winter he came east to compete and thrilled the throngs at indoor meets, leaping to new world record heights of over fifteen feet. Recently he won again the national championship. Wherever he has competed this tall, blonde, broad-shouldered and likable fellow has impressed observers with the easy grace and freedom of his efforts. To see him clear the bar at fifteen feet, six inches is to think —"hmm, anyone could do that."

But there is another side to Cornelius Wammerdam and his world record jumping which the crowds don't see. It is the long hours and months and years of painstaking training, his program of disciplined living and the careful planning which make possible his stellar performances. His freedom to leap to world record heights is the product of his disciplined obedience to law. The way to freedom in any physical effort is through disciplined obedience to law.

Some time ago, on a Sunday morning just before time for church school, a human derelict stumbled into the side door of our church parlor. His clothing was filthy; his hair was long, tangled and matted; his hands and face were caked with dirt, and he was partially drunk. He wanted a dime, so he said, to get a ferry across the river and start for home. "I'm not a bum," he whimpered. "I'm a college man. I graduated from college. I know better than this. I have a wife and two children. I want to go home and begin over again." I took him into the office and there on the floor we knelt down together and prayed, he slobbering and crying, I trying to help him become aware of the presence of God and to lay hold of God's redeeming power. What a pathetic, degraded, enslaved wretch he was! He had been born to be free. He had wanted to be free. But he had tried to get his freedom without obedience to moral law. He was a slave because he had neglected the precepts of God. The way to freedom for our inner man is through obedience to moral law, the precepts of God.

TRAFFIC LAWS A BLESSING

In one of our Youth Fellowship meetings the past year the young people were discussing the necessity for rules and laws to make possible the greatest freedom for all in our social relationships. As an illustration someone mentioned traffic laws. One's first reaction is to resent them. They seem to curtail our liberty. We have to wait for a stop sign when we want to go. More often than not, where we want to stop and park is just where we cannot. Often we can't drive as fast as we wish, and sometimes not as slowly as we desire. But if we didn't have those laws! How much liberty to drive would any of us have if everyone tried to drive and park exactly as he desired? Even so, the way to freedom in our relations with other people is through obedience to law.

The way to freedom, whether in the realm of physical endeavor, character, social relations or any other category of human living, is through disciplined obedience to law.

This brings us to a most important distinction. Much that is known and accepted as law cannot produce freedom, but only increased tyranny. For instance: Cornelius Wammerdam could follow rules which would make him awkward and completely lacking in physical stamina; or a person could govern his inner man by rules which would make him a law-enslaved Pharisee such as Jesus sought to free; or society can be governed by such laws as make a tyranny. Germany lives in obedience to law today, but who would say such law leads to liberty!

CHRIST'S LAWS FOR TRUE FREEDOM

It takes obedience to the right kind of law to gain freedom. And the stupendous claim of the Christian religion is that in the life and teaching of Jesus there is plainly revealed the law which can make men free as they were born to be and as they desire to be. "If [Christ] the Son therefore shall make you free, you shall be free indeed," is the testimony of the men who built the Christian church and wrote the New Testament.

Their claim does not rest on fancy. It rests upon these great facts of experience, facts which have been tested and proved by millions of intelligent and sincere people, from the time of Jesus till this present moment. Here are the facts concerning those who live in obedience to the spirit of Jesus:

1. They live in harmony with the laws of the universe, both physical and moral.

2. They find their own finite strength and wisdom mightily reinforced by the source of infinite strength and wisdom; namely, God.

3. Their own vital energy is unified, released and directed toward life's noblest goals; they are helped to live at their best, whether in creative thought, moral endeavor, religious practice, social relations or daily toil.

4. They enjoy harmonious and mutually helpful relations with other people.

To have those values is to have freedom—Liberty spelled with a capital L. That, no one can deny. Christ is the perfect Law. Insofar as we obey him we have Liberty.

Briefly, then, here is a truth for us to write within our hearts: "Liberty is found only through obedience to the law, such law as the spirit and teaching of Christ reveal."

Now, finally, let us apply some of this truth.

Every one of us is concerned about the freedom which we shall celebrate on this Fourth of July: freedom of speech, freedom of press, freedom of worship, freedom of petition, freedom to assemble, freedom from

unwarranted seizure and arrest. We want our country to be a free nation.

Then let us concern ourselves about obeying the laws which make freedom possible. One out of every ten people in this nation is denied basic privileges and liberties because of the color of his skin. He suffers injustice in living conditions, in economic, educational, professional and social opportunity. He is subjected in many instances to the same despicable treatment which we condemn in nazi Germany. So far as we refuse to practice the Christian spirit of brotherhood we deny liberty to others and, in a profound sense, to ourselves. We want freedom to live in this land. Good! Then let us pledge ourselves to obey a law which can make it live, a law we see in Christ—the law of brotherhood.

Scarcely a day passes but what drunken men, often in uniform, and sometimes women, stagger down the street past our home. They are the tragic representatives of a growing army which is killing America at the heart. The other night, near midnight, a pathetic little child, a thin, undernourished ragged little girl not more than six or seven years old, was standing under the street light on the corner near our home, torn between fear and hope, waiting for her drunken mother to come home. That little girl is but one of thousands who are innocent victims of a monstrous social crime, and who will grow up to be a liability and a menace to any nation. We want freedom to live in this land? Then let us here dedicate ourselves to obey the moral laws which alone can make a people clean, strong and free.

FREEDOM IN THE HEART

And we are concerned, not only to have freedom for our country, but also to have freedom in our hearts. It is possible for a man to be gloriously free, as was the Apostle Paul, though bound with chains and locked in a dungeon. And it is possible for us to be enslaved though our bodies are free. Do we have some weakening or degrading habit which makes us its slave? Are we harassed and scourged with fear and worry? Do we suffer from resentments and prejudices which make us their creatures? Do you want to be free? Then, listen! Christ can make you free. Now, in this moment, you can be free if you will let go all else and obey him!

Love means courage. It meets danger without fear. It is lofty and cannot be intimidated. It shows the prowess of valor united with skill. It shows contempt for danger in a worthy cause. It shows fortitude which endures pain and adversity. "Love endureth all things." Sometimes we forget this element of courage; but it took courage to accept the cross! It took courage to rise above the persecutions of the ancients and conquer the Roman empire. It always takes courage to stand up against oppression. It takes fortitude to endure punishment, treachery, and even death. When Christianity advises meekness, it is not denying the need for courage.

Randolph Crump Miller.

Priorities for a Kingdom Program

By Henry T. Brookshire

Jesus went about all the cities and villages teaching . . . and preaching the gospel of the Kingdom, and healing every sickness and disease; . . . but when he saw the multitudes, he was moved with compassion on them because they fainted and were scattered abroad as sheep having no shepherd. Matthew 9:35-36.

Current terms may be used effectively to emphasize Kingdom truths. Obsolete and stuffy forms of speech are lifeless. Among other terms in prominence today is the word "priority." This word has experienced a new birth in the requirements for national defense. It is used in connection with commodities, industries and commercial transactions. The word really means that which is foremost; it signifies that which takes precedence as essential to the accomplishment of some specific objective.

In a pronounced manner the text sets forth the beginnings of a Christian program as launched by Jesus. This program was marked by teaching and preaching the good news of the Kingdom of God. It is still the function of Jesus through his followers to teach that "the Kingdom of Heaven is at hand." Preaching and teaching are primary methods for making known the presence and the possibilities of the Kingdom.

THE MASTER AS THE MODEL

In the actions and reactions of Jesus, in the disclosures he made of himself, and in the demands he made upon his early followers are declared truths of the first magnitude. By looking steadfastly and reverently at the inner experiences of Jesus, and at the expressions he gave to his experiences, an unfailing light is thrown upon that which is foremost in the Kingdom of God. That Jesus himself was the first Christian may well be said. "He is the first born of many brethren." "He is the author and finisher—the leader and example—of our faith." When people calling themselves Christians take seriously the life and work, the spirit and attitude of Jesus as basic in their religion, a new day will dawn—a day that will usher in a new order marked by righteousness, love and brotherhood. Christian theology is *Christ's* theology; Christian faith is the faith which *Christ* had and by which he was moved; Christian interpretation is *Christ's* interpretation of himself, of man, of God, of sin, of salvation.

Too often we have given more emphasis to the conveyances which Christ employed than to the challenge

of his deathless truths. Recently a writer gave her memories of the life which she knew as a child and young woman in the southwest, fifty years ago. She vividly pictured the hardships bravely endured in that pioneer section. In the unfolding of her memories, this writer recalled that everybody was deeply interested in horses and horsemanship. So pronounced was this interest that when a strange horseman rode through the territory more notice was taken of his horse than of the man himself. The horse's color, size, pace, and the brand he wore, were all topics of comment, while the rider was largely overlooked.

CHRIST IS BLASPHEMED

This, in some measure, illustrates our mistreatment of Christ and his message. We have said and thought more of the modes which Christ used than of the motives and spirit which impelled him.

Christ has been drafted to glorify many an Old Testament character, who, at best, but occasionally dreamed of a better day to come. Christ has been employed to establish New Testament prophecies which he never even intimated. He has been conscripted for promotional schemes to justify organizations and movements which are foreign to his way of life. We have caused Christ, by our own pet interpretations, to ride upon our own vehicles. We have tried to put him into uniforms and liveries which clash with his very nature and purposes. Christ has been made to serve clans, classes and cliques. Heartless imperialism, ruthless commercialism, absurd claims of superiority, oppressiveness—called human liberty—have all been projected in the name of Christ. We have had Christ, not in his own words but in our words, to "save" people who never departed from selfishness. Christ has been used to stabilize property, the power of which was employed to exploit the unfortunate. We have tried to drown out the mournings of man caused by "man's inhumanity to man" in singing "All Hail the Power of Jesus' Name," while the blood of millions of our brothers cries out from the earth.

If priority rating is ever attained, it will be accomplished by putting Christ, for what he is and all he is, in the foreground. It was he who set the pace and blazed the way; he himself is the "pioneer of life." It is not primarily a matter of what we say of him, for he is greater than all comments; it is a matter of what he was, and is, and evermore shall be.

MISTAKES OF THE DISCIPLES

It was and is no easy matter to grasp the meanings and practice the principles that are foremost in importance. In the very shadow of the cross two disciples made a request for what they falsely believed to be a priority rating. They asked that they be allowed to occupy the chief places in the Kingdom of God; that one be seated upon Christ's right hand and the other upon his left. The response of Jesus to this request is enlightening and should be terrifying. He declared that self is never to be made a priority, but that service is of foremost value; life is not to be ministered unto but to minister.

You will recall that in the full glow of the light which issued from the victory of Jesus over death and the grave, the disciples approached him, asking if he would restore again the kingdom of Israel. These disciples thought that priority consisted in racial and national superiority; they wanted their race to be the supermen of the world, and their nation to be the ruling force of the earth. Jesus replied to this stupidity in no uncertain terms. He told the disciples that they had not learned what was of first importance. They did not know that they were to be his witnesses. They were commanded to tarry in Jerusalem until they grasped this fact. When the force of this fact came upon them, they were to go to the uttermost parts of the earth, and by their life, spirit and deeds bear testimony that he was indispensable to fullness of living.

The rating of individuals or churches is determined by what is put first. If secondary matters are put foremost, then "second-raters" will result. It is not the names that churches bear, their beginnings or their histories, that constitute their ratings. No church can justly claim Christ as its founder unless the purpose, spirit and attitude of Christ mark the lives of its members. No amount of sanctimonious pretense can give priority standing to those who are "second-raters" in spirit and outlook.

INTEREST PRECEDES EFFORT

In the words of the text, two truths are brought into relief that inspire and include priorities which are essential for a Kingdom program. A compassionate interest in human welfare is a priority. It is said of Jesus, "he was moved with compassion." He was stirred with a holy sympathy as he looked upon the multitudes. Unless there is in our hearts a directing sense of sympathy and pity as we look upon the races of men, torn asunder as they are, "scattered as sheep having no shepherd," cursed by the destructiveness of wars, deprived of freedom to develop along their own lines of individual and racial genius, and thus contribute of themselves to the growing sum-total of human well-being, surely we dare not claim that we are associates of Christ. A cold, emotionless, calloused religion is not the religion of Christ. Jesus was moved with pity as he faced the throngs of humanity. His heart went out to them; he wept with the sorrowful, healed the sick, gave sight to the blind, preached good news to the poor and downtrodden—all because of the kindness that was in the depth of his soul.

An Old Testament prophet described the decadent age in which he lived. Jehovah had been forgotten; indulgence and intemperance, drunkenness and dissipation were accepted as normal; ease and indifference characterized the people generally. There was an absence of feeling and conscience. Rascality was counted as shrewdness; achievement and achievement alone was the only thing desired, though it was accomplished by roughshod methods that would put barbarians to shame. The climax of the whole sordid description is reached in the words, "They are not grieved for the affliction of Joseph." There was a favored class or group which domineered and drove the masses. The members of this

group turned the unfortunate out into the cold, and then went to their palaces to eat and drink, and to deceive themselves into thinking that they were merry.

THE WAY TO THE KINGDOM

Those who persist in dealing heartlessly with their fellows can never enter the Kingdom of Heaven. The life and death of countless messiahs could never effect an entrance to God's Kingdom for those who are dominated by cruelty in spirit and attitude. Citizenship in the Kingdom is characterized by charity and love. Love which casts out fear casts out also the forces that endanger life and thus produce fear. Love sets in motion spiritual and social forces which give stability, hope and assurance.

Somewhere I saw this picture: Jesus was teaching a throng of people in Galilee—he was talking about a Kingdom of love, fellowship and righteousness. A listener approached him and gave him some free advice. Said this listener: "Sir, I perceive you are speaking of establishing a kingdom in every community. If you intend to set up a branch of this kingdom in Capernaum, let me point out a man in the audience whose interest you must enlist. I refer to the man standing over there a little way. I live in Capernaum; I know this man; he runs the town, and you cannot work the town unless he is enlisted." To which Jesus is said to have replied: "But is he not an extortioner, a dictator, cold, and without human feeling?" "But," the adviser continued, "he has power; nothing can be advanced in Capernaum unless he leads in it, gets credit for it and profits from it." Did Jesus say, "Well, if that is the situation, I shall make the most of it"? Did he say, "It is bad to compromise with evil and to exalt a man who is notorious for a lack of human interest, but I shall do the best I can and thus avoid dissension"? By no means did Jesus say this. He said, according to the story: "Get thee behind me, satan; thou savorest of the things that be of the world and not of the things that be of God."

FIRST—INTEREST IN HUMANITY

The Kingdom of God is not marked by adjustment to sin and compromise with selfishness; it is marked by the experience and expression of "righteousness, joy and spiritual peace." To advise or adopt a policy of compromise with wrong and adjustment to evil, shows an ignorance of Kingdom meanings unexcelled by the head-hunters of the jungles.

Christianity loses its power in the absence of interest in humanity. Without such an interest, all pronouncements are but platitudes; creeds and confessions, but cant; articles of faith, but as sounding brass and tinkling cymbals. Go into the workshop of William Carey and notice what is to be seen—a few simple tools used by a cobbler, an open Bible on a workbench, on the wall a crude map of the world, well-marked in certain spots. One might say to him: "Mr. Carey, I judge that in addition to your trade you are interested in geography and in the study of the Bible." But Carey would reply: "I am interested in people; I am interested in the uncounted multitudes out there on the other side of the world who have known nothing except poverty and oppression, who have known nothing from my own nation except exploitation and a refined sort of robbery."

Or, take another illustration. Visit a young man who could write "M.D." after his name—visit him in a lonely fishing village on Labrador's bleak shores. Say to him: "Dr. Grenfell, I perceive you are deeply interested in the study of medical science." But he would say: "I am interested in these people who live in this land; people who are neglected, isolated, dying untimely deaths, suffering agonies, with no alleviating ministry available to them." It was not an interest in medicine that impelled Dr. Grenfell to give his life in Labrador; it was an interest in people.

HUMAN SERVICE THE TEST

A speaker from this pulpit told of hearing a doctor express joy over his having correctly diagnosed an incurable disease. It was said the doctor declared that if he ever saw a perfect case of this particular disease, his patient had it in the fullest form. A perfect case of an incurable disease as something to rejoice over! The absurdity of it! The doctor was more interested in the disease than in the patient. However, many who try to pass for Christians are more interested in proving some theory than in rendering a service. I have listened to self-appointed scribes who argued that the devil is a personality, but who were indifferent about the children of their community having a decent opportunity. I have known people who seemed to think it a high degree of orthodoxy to declare that angels are messengers sent from heaven, but who care nothing for the message of him who was said to be "more excellent than angels."

We all know people who are interested in the distribution of dangerous beverages, but who are unconcerned about the starvation of earth's uncounted millions. There are people who are not grieved over the daily accounts of wholesale death, and who think of the war only in terms of the markets it affords and the dollars to be gained from humanity's baptism of blood. It is a long, long way from such attitudes to the Kingdom of God.

That which caused the downfall of civilizations and orders in the past was an absence of human interest. The civilization of the Middle Ages was marked by the castle and the cathedral, with multitudes groveling in ignorance, poverty and superstition. That civilization failed because there was a lack of compassion and interest. Cases of such failures might be multiplied by anyone who has but casually pursued the records of history.

But let us come closer home. A vivid picture is given in the screening of a widely popular book; great plantation houses, slave quarters and throngs toiling in the fields are presented in the picture. The preface to the picture is given in these words: "The last stand of feudalism, where dwelt the master with his slaves." The very title of the story, *Gone With the Wind*, dramatically describes the passing of that order, marked by a few thousand families, while multitudes of both

the black and the white races were denied their inalienable rights to the "pursuit of life, liberty and happiness." Christianity breeds compassion, interest and sympathy, and if our religion today falls short of these qualities, let it not be called the religion of Christ. At most, it is but a poorly camouflaged paganism.

UNDERSTANDING UNDERLIES UNDERTAKING

The reaction of Jesus as he faced the multitudes discloses that he possessed a clear insight into human conditions. Jesus saw the multitudes; he saw the actual state and condition of men; he saw that men did not have what they needed for a full life; the multitudes were without unity or coherence; there was no possibility of their finding their way to a sense of brotherhood if they were left to themselves. The perception of Jesus is of priority value. What is more pitiable than to observe one who tries to manifest an interest in the Kingdom of God, and who has no intelligent appreciation of its meanings? Yet, we have all been called upon to our own disgust, to observe people who use words of interest but who have not the insight which their words imply. Undertaking involves an understanding. A program calls for insight. Why study the missionary journeys of Paul if we have not the zeal, interest and appreciation by which he was directed? The art of Christian endeavor can never be developed without an understanding of basic Christian meanings. Effort without understanding is but blindness groping in the dark. To study the mere history and beginnings of religion does not necessarily give an understanding of religious truths.

Some years ago there were several articles in a leading magazine by a student and adventurer who was deeply interested in the historical beginnings of Peru. This writer spent years in his studies; he actually traveled the routes pursued by Pizarro and his band of looters; camp sites were located, battlegrounds were noted, cities taken from the Incas were described. This student surveyed the past and reconstructed the beginnings of a nation with an amazing degree of accuracy. About the same time, another student made and published a survey of the resources of Peru. This survey revealed the mineral wealth of the country, its agricultural possibilities, its climate, its healthfulness, its water power, and the methods of reclaiming lands long since abandoned. One man dealt with the past; the other with the possibilities for a better future; one man presented a pageant; the other outlined a program. Which of these men knew more about the country? Which presented the more practical method of utilizing the opportunities it affords?

WHAT KNOWING CHRIST INVOLVES

Many so-called Bible students can trace the career of Christ from his birth to the day when he gave the Great Commission; they have an intellectual familiarity with Bethlehem, Galilee, Judea, Golgotha and Joseph's tomb; but does this familiarity with incidents inevitably mean an understanding of Christ's powers for today's problems? Christ is a present force. He is an abiding reality as truly as he is the greatest figure of history. Christ can solve the problems of today; he can guarantee a better tomorrow. He who stilled the troubled sea can quiet the tumults of the human soul. He who healed the sick can cure the ills of the nations. He who quickened the dead can revive the flagging hopes and faltering faith of humanity. He who bestows salvation upon individuals can uplift humanity to a plane of friendship, love and good will. Then let us cultivate the inspiration and insight that were in the soul of him who said:

> Thy truth is still the everlasting light
> To the nations groping on their way,
> Stumbling, falling in disastrous night,
> Yet ever hoping for the perfect day.

'America the Beautiful'

By Robert C. Whitehead

But Paul said, I am a Jew of Tarsus in Cilicia, a citizen of no mean city. Acts 21:39.

A MAN stood on the stairs leading into the Roman castle in Jerusalem, one day back in the first century. He had been speaking in the temple, when a mob furiously assaulted him, dragged him out of the temple precincts and were on the point of killing him,

when he was rescued by the captain of the Roman guard and taken to the castle for safe keeping. As he was about to enter the castle, he asked for the privilege of speaking to the captain. The captain, thinking he was only another trouble maker, said with contempt, "Art thou not then the Egyptian who stirred up sedition awhile ago?" Whereupon Paul the apostle drew himself up to his full height, and remembering the city of his birth and home, one of the great Roman cities of his day, from which he had acquired the privileges and rights of Roman citizenship, Paul replied: "I am a Jew of Tarsus in Cilicia, a citizen of no mean city." His words revealed an attachment to the place from which he came, a belief in its greatness, a love for the homeland, which are the very essence of genuine patriotism.

One summer in 1893 a woman stood on the summit of Pike's Peak in Colorado. She was one of a company of teachers on their way to teach in the new summer school in Colorado Springs. A few days before, she and a friend had visited the Columbian Exposition in Chicago, the fair "White City" set in gardens of beautiful green. Now she stood looking out for the first time over the wide expanse of the west, as she later described it—"gazing in wordless rapture over the far expanse of mountain ranges and sea-like sweep of plain." It was then and there that the opening lines of "America the Beautiful" sprang into being. That evening, in Colorado Springs, Katharine Lee Bates wrote

out that hymn, "O beautiful for spacious skies"—a hyymn which has taken its place with "The Star Spangled Banner" and "America" as one of our great national hymns. She was giving expression to that same deep feeling, that same love of the homeland which Paul expressed. She was saying: "I am an American, a citizen of no mean country."

The hymn sets forth with remarkable clarity those qualities of citizenship which make a nation truly great. The four stanzas define the elements in a lofty patriotism.

I

In the first stanza is expressed the poet's pride in her country:

O beautiful for spacious skies,
For amber fields of grain,
For purple mountain majesties
Above the fruited plain.

It is a justifiable pride in what America is—a continent of 3,000 miles, from sea to shining sea; a vast expanse of prairies and mountains, of rivers and forests, of teeming cities and wide open spaces. Here is a land of boundless natural resources, of fertility, with a capacity for productivity surpassing that of any other land. It was a recognition of these vast material and economic resources—in a setting of beauty and overarched by spacious skies—which Miss Bates was putting into these words. Not a narrow nationalism which is the offspring of a pride untouched by humility, not an arrogant boasting of man-made greatness; but a humble recognition of the privilege God has given us of living in a land like America, of being an American. How quickly she turns to God as source of all these material things which contribute to America's greatness! "America! America! God shed his grace on thee." It is only God's gracious leading, and obedience thereto, that can keep these vast material resources from becoming instruments of selfish power.

In another way, the author tempers this justifiable pride in our country; it is the recognition that human values are more significant than material values. "And crown thy good with brotherhood." It is the recognition that the true greatness of a nation lies in the character of its people; in the capacity of its citizens to make material things serve and conserve the true human values.

Paul felt a glowing pride for Tarsus, his home city. It was one of the great cities of his day. But Tarsus is remembered, not because of the material factors which gave it pre-eminence, but because of the kind of man Paul himself was, and the contribution which he made to the world. "If it had not been for him, the Roman empire would not have changed the site of its capital, for he was the mightiest link in the chain that brought the gospel to Constantine." It was Paul who helped mightily in making Christianity a world religion. It was Paul who rescued from oblivion the name of Tarsus.

The greatness of America lies in what we as Americans do with what God has entrusted to us, for the welfare of humanity; in our capacity to "crown our good with brotherhood."

What makes a country great? Huge piles of stone
Heaped heavenward? Vast multitudes who dwell
Within wide circling walls? Palace and throne
And riches past the count of man to tell,
And wide domain? Nay, these the empty husk!
True glory dwells where glorious deeds are done,
Where great men rise whose names athwart the dusk
Of misty centuries gleam like the sun!
In Athens, Sparta, Florence, 'twas the soul
That was the country's bright immortal part,
The splendor of the spirit was their goal,
Their jewel the unconquerable heart!
So may the country that I love be great
Till every stone shall be articulate.

II

The second stanza reminds us of the heritage of the past:

O beautiful for pilgrim feet
Whose stern impassioned stress
A thoroughfare for freedom beat
Across the wilderness.

Here is the recognition of that pioneering spirit of our forebears which laid the foundations of our American democracy—constructing a highway over which free men might travel in their search for an enduring freedom of the spirit—"a thoroughfare for freedom." When Miss Bates wrote "O beautiful for pilgrim feet," she was thinking of those custodians of the pilgrim spirit in every epoch of our history. She included the Pilgrims of the Mayflower days who drew up that remarkable document, "The Mayflower Compact," from which were to flower our democratic institutions of government. She included those pioneer settlers of Connecticut who, under the leadership of Thomas Hooker, framed a constitution for Connecticut, which later became the pattern for our Federal Constitution. She included those pioneer settlers of the northwest who under the leadership of another Congregational minister, Manasseh Cutter, organized a colony at Marietta, Ohio, and framed the "Ordinance of 1787" of which it has been written: "Next to the Declaration of Independence and the Constitution of the United States, no early event in American history is more significant or far-reaching in its influence."

The citizen will not allow this heritage of the past to grow dim; his lofty patriotism will lead him to remember his obligation to those who have gone before and built this "thoroughfare for freedom, across the wilderness" of the centuries. "O beautiful for pilgrim feet."

But that remembrance will inspire in him a like pioneer spirit—a readiness to break with established institutions and customs and ways of life, if need be—in the interests of a larger freedom for the human spirit. There is need in this hour for a rebirth of the pioneer spirit of the pilgrims of the past, to blaze new trails for the onward march of the democratic ideal. Lowell's words in "The Present Crisis" are just as applicable now as when he wrote them almost a hundred years ago:

Lo, before us gleam her camp-fires!
We ourselves must Pilgrims be,
Launch our Mayflower and steer boldly
Through the desperate winter sea;
Nor attempt the future's portal
With the past's blood-rusted key.

And the citizen, in considering this heritage from the past, will remember that this pioneer spirit was always undergirded by an awareness of God and a compulsion to do his divine will. The following reference to France and America came to my attention this week. "The same revolutionary spirit produced vastly different results in France and America. In France liberty became license, the age of reason brought on the Reign of Terror, and the end was a dictator, Napoleon, who left all Europe staggering in ruins for thirty years. The same revolutionary spirit in America resulted in a Constitution, a democratic form of government, and a George Washington, as the leader of our national destiny. Why this difference? It was because of the Pilgrims and Puritans of New England, the Quakers of Pennsylvania and the Catholics of Maryland. America was founded upon a rock, because God was given a place in the minds of the people." Katharine Lee Bates knew that, and so put into her tribute to freedom her recognition of God's place:

America, America,
God mend thine every flaw,
Confirm thy soul in self-control.
Thy liberty in law.

III

With this indebtedness to the past is linked a responsibility for the present; the ever present obligation of service to one's country which rests upon the citizen. It is a self-sacrificing service, as the poet's reference to our soldier dead indicates:

O beautiful for heroes proved
In liberating strife,
Who more than self their country loved
And mercy more than life.

Rightly she calls it beautiful; for life poured out in devotion to a cause which one deems worthy compels our admiration and awe; sacrifice for another is always beautiful. Her words glimpse the heroism of Valley Forge, of Gettysburg and Flanders Fields; they are a tribute of well deserved praise to all the soldier dead, known and unknown, whose life blood has stained the pages of our history. They are a tribute to those who have already laid down their lives in the present titanic struggle, and who will do so in the days ahead. However we may differ on the question of war, there is no difference of opinion about these who "more than self their country loved, and mercy more than life." We join with you and all Americans in tribute to those who do not come back, saying with Rupert Brooke:

Blow out, you bugles, over the rich dead!
There's none of these so lonely and poor of old,
But, dying, has made us rarer gifts than gold.
These laid the world away; poured out the red
Sweet wine of youth; gave up the years to be
Of work and joy, and that unhoped serene
That men call age; and those who would have been
Their sons, they gave, their immortality.

That same obligation of self-sacrificing service for the nation's welfare rests upon every one of us. It is always the mark of the true citizen. What the soldier, and sailor, and aviator are called upon to give, all of us must give in like measure—service to our country at some cost to ourselves.

It is an amazing thing—this capacity for service for national welfare which the war emergency brings out in the average citizen. Defense activities of all sorts, arduous labor, sacrifice of sleep for air-raid wardens and auxiliary police. Red Cross work, blood banks, ministry to the needy—hundreds of ways in which people are putting their country's welfare before personal conveniences. What could this democracy not do, were that same spirit of service to carry over into peacetime!

This obligation rests likewise upon those who, for reasons of conscience, cannot take an active part in the war effort. There is no exemption from service, at some cost to one's self. Nor do these conscientious objectors seek such exemption, as an impartial examination of the record shows.

An editorial in the *New York Times* did the gracious thing when it described the work of the American Field Service: "The drivers are largely American college boys who serve without pay. They care for the wounded, under fire if necessary. They man the ambulances, evacuate the hospitals if necessary. Their rolls show men killed, wounded and missing in action. But they are not combat forces. They merely serve. They are soldiers of humanity."

An article in *Time* magazine is entitled, "These Also Serve." It describes some of the projects to which men in Civilian Public Service camps have been assigned: an investigation to determine the effect of drinking salt water upon the vitality of a person under certain conditions; a louse control experiment—men living for two weeks with lice on their bodies to enable the Rockefeller Foundation doctors to discover a more efficient exterminating method to be used in the coming battle against typhus in Europe; arduous, but very necessary, work as attendants in mental institutions and hospitals; students in reconstruction training courses, for leadership in rehabilitation.

We are not now passing judgment on the right or wrong of this conscientious objector point of view; we are evaluating motives—which commit these men to service for country and humanity and God, without thought of self. It was Gen. Lewis B. Hershey himself who said: "Few people question the patriotism of the honest conscientious objector. Because his patriotism is different from that of the majority, it is not always understood."

IV

O beautiful for patriot dream
That sees beyond the years
Thine alabaster cities gleam
Undimmed by human tears.

The true patriot must keep undimmed his vision of an ideal as yet unachieved; a lofty patriotism must ever

"see beyond the years." It was the fair "White City" of the Chicago exposition which stirred the imagination of Miss Bates. She saw in it a symbol of that City of God which might be builded here in America, where God's pattern for human life could be so worked out by men working as his partners that human achievement would be unmarred by "man's inhumanity to man"; where men of every race and creed and condition might have the opportunity for self-realization; where human brotherhood would crown the good.

Dr. Ralph W. Sockman in a recent article says: "Perhaps the greatest contribution which America has made to the world is the American dream—the dream of a land where life shall be richer and fuller and better, with opportunity for every person according to his ability and achievement. That dream must be kept. It is the brightest beacon in our war-darkened world. It will be the chief light toward a just peace."

As a demonstration of his claim that this American dream of "good crowned with brotherhood" is the brightest beacon in our war-darkened world, note that incident described by Madame Chiang Kai-shek in her address to the Senate. The American aviator had bailed out in the interior of China. When he saw the populace running toward him, he just waved his arm and shouted the only Chinese word he knew—"mei-kan mei-kan"; which means "America." Literally translated from the Chinese, it means "beautiful country." This American lad said that in response to that magic word "America" the people laughed and almost hugged him and greeted him as a long-lost brother. "America the Beautiful"—"Brotherhood."

Can we make that dream come true? Only as we come back, as Katharine Lee Bates comes back in her hymn—to God's grace; to the recognition that only as God sheds his grace on this, our America, and only as we respond to that grace, can America be "the Beautiful."

Challenge to the Church

Let the church search her own soul in penitence and confession.

Let the church make sure that her message rings with the reality of the living Christ.

Let the church lead the world to thinking in the terms of humanity—a world-wide humanity for which Christ died.

Let the church throw the full weight of her spiritual power and influence into the midst of the present conflict, so that ultimately a just and durable peace built on Christian principles may prevail.

Let the church live again in the spirit of the Cross.

Above all else, let the church have faith in its unfailing resources in Christ, and confidence in its glorious commission to save the world.

W. Bruce Wilson.

To say that this is a fearful time is simply another way of saying that it is a needy time, calling therefore not alone for anxiety but for practical action.

Harry Emerson Fosdick.

Majoring in Minorities

By Oscar Edward Maurer

If this were a conventional sermon, an appropriate text would be Genesis 4:9, "Am I my brother's keeper?" However, I would rather not limit myself to a text, although the one quoted contains, at least by implication, the major premise of this article, which is based on my personal experience and reflection respecting the grand concept described by the word Brotherhood.

For almost thirty years it was my privilege to be connected with the administration of a denominational agency which concerns itself with the education and betterment of belated races under the flag of the United States. While the larger part of the agency's work has been among the Negroes of the south, it has also included American Indians, Puerto Ricans and certain white groups such as the American Highlanders in the mountains of Kentucky, Tennessee and Georgia. The work has sometimes been discouraging but always challenging. There have been setbacks, but nevertheless there has been progress. In the matter of education, for instance, there were less than 2,000 Negro college students in the United States in 1916. Last year there were 40,000. To produce 40,000 college students requires a proportionately greater number of public school students, and this has been made possible by the influence which such philanthropy as the Julius Rosenwald Foundation has had upon the Negro public schools of the south. Recent decisions of the United States Supreme Court will produce even greater favorable changes.

A CHANGE OF VIEWPOINT

In this period those of us who have been concerned with the problems involved have undergone changes in concept and motive. I confess that when I went into this work I would have answered Cain's question by saying, "Certainly, I am my brother's keeper," especially in the case of the Negroes. Their immediate ancestors were brought to this land of freedom as captive slaves, exploited, dehumanized, accorded few rights not granted to domestic animals. Now that they are theoretically free I considered it my humanitarian duty to help them gain their rights as human beings and as citizens, all the more because I belonged to the advantaged majority and they were a minority group. The same motivation applied in the case of the other disadvantaged and belated races in our land. Every instinct of humanity and fair play led me to espouse the cause of the education and social betterment of these people because they are minority groups.

In the course of my duties as a parish minister it fell to my lot to take the oversight of a social and religious settlement among recent immigrants, mostly

Italians. It was something that just had to be done. These people, especially the children, had to be taught the spiritual and ethical ideals of our American life, because there were plenty of forces ready to corrupt them with unspiritual ideals. And they were a minority group.

In short, to use a term current in academic curricula, I *majored in minorities*. I make this humble confession— and I am not proud of it— that I looked upon American life not as made up of human beings but as a composite made up of minority groups which had to be protected against exploitation by the majority and which had to be treated in a special way. That is what led me to think of Negro education as though it were something different from education. As I look back now it is clear to me that I was guilty of obliquity in my point of view. Even though I was sincere, I was not looking squarely at the facts. I was fancying myself as my brother's keeper, whereas the fact is that I am my brother's *brother*.

IN THE REALM OF RELIGION

The same obliquity prevails in many of our social points of view. Take, for instance, the problem of religious sectarianism. Happily there are clear signs of improvement in interfaith relations. But our very concern for religious freedom may lead us to major in minorities, to think of other faith-groups as groups to whom consideration must be shown because they are in the minority, either numerically or in intellectual or cultural equality, rather than as fellow seekers after God. That kind of consideration easily degenerates into condescension. The danger is so subtle that we may not even be aware of it, except negatively, when it dawns upon us that we are bowing politely but refusing to open our hearts to one another.

Majoring in minorities does perfectly terrible things to the souls of both minorities and majorities. It produces complexes. The majority develops a Jehovah complex (even outside Germany) and the minority develops an inferiority complex. The first is vicious. The second is degrading. After a summer in England I could not avoid the impression that practically all non-conformist clergymen and most non-conformist layfolk suffer from an inferiority complex, set up because of the real or fancied superior prestige of the Established Church. As a minority group, or at least as a group with the minority complex, they were self-conscious, resentful, on their guard, and either unduly meek or unduly assertive as the case might be. Cross the Tweed into Scotland and the situation is reversed. The Scotch Episcopalians manifest the minority complex while the Presbyterians are not without a certain smug lordliness. A Southern Baptist whose co-religionists in Texas dominate the religious scene and find it quite impossible to recognize the few Congregationalists of that region as being within the covenant of Divine Grace, complained to me that he found it quite hard to be a Southern Baptist in New England. In a strongly Protestant community, as in certain parts of the west and south, the Roman Catholic feels himself discriminated against; while in areas of Roman Catholic strength the Protestants feel themselves under suspicion. The reactions of both majority and minority are abnormal and often pathological. There can be no real brotherhood of mutual understanding as long as these oblique points of view persist.

I have used the sectarian situation as an illustration but many others might be cited. Life continues to be broken so long as we take the majority-minority attitude toward one another. How seldom it is that we meet on the common basis of humanity, relaxed and free from self-consciousness! We meet to discuss matters of common cultural interest, politics, social work, art, music, philosophy. How seldom the discussion holds itself to such themes! Almost certainly someone begins to manifest the reactions of either a Jehovah or an inferiority complex, and away the discussion goes along those lines, and we separate each one convinced that the others are certainly opinionated and probably asinine. Why cannot we meet as humans?

The rights of minorities must be protected but it is my sincere conviction that too much emphasis has been placed, in our thinking, on minorities in the United States, and if this be heresy I am supported in it by statements made by Rabbi Abba Hillel Silver, of Cleveland, in a recent address. He called attention to the fact that unconsciously we are helping to re-create here the crazy-quilt pattern of the Old World. Europe, for centuries, has been concerned with the problem of minorities. Life in Europe is life divided into classes— all kinds of classes—social, racial, ecclesiastical, intellectual, military, urban, rural, constantly in a state of maladjustment to one another. The individual man meant little, and still means little, and had few rights except as related to his particular group.

A FELLOWSHIP OF HUMANITY

Now, it was this sort of thing the Founding Fathers aimed to avoid when they set up the framework of American democracy. *Man as Man,* and not as a member of a class, had certain inalienable rights—life, liberty, the pursuit of happiness, freedom to worship, freedom to develop his soul and mind. We must disentangle this great principle of the Rights of Man as Man from the matted skein of majority-minority thinking with which it has become enmeshed, and reassert it anew. It is the vital breath of democracy which rediscovered the individual human being as child of God. Terrible injustices have been and are being perpetrated against the Negroes in our country. They must be challenged and fought, not only because they outrage the Negroes but because they outrage human beings created by God. Wrongs of which American Jews are all too keenly aware must be overthrown, not only because they are wrongs to Jews but because they are wrongs to human beings. The unspeakable brutalities suffered by the Jews of Europe, and which cry to heaven, are crimes not only because they have been committed against Jews but because they have bestialized the human race.

We must bring ourselves to the point where we can

say: "It is my brother, my brother, who is suffering these things." We must turn the microscope upon ourselves and search for inhuman and perverse things within our own hearts which have made it possible for these things to be. The thought that may well disturb our slumbers these days is that, whether we belong to majorities or minorities, our attitudes in the past are in part responsible. To quote Rabbi Silver, "It would be very helpful if each of us would begin to beat his own breast instead of beating his neighbor's breast, and would confess *'mea culpa, mea maxima culpa'*."

LET US MAJOR IN INDIVIDUALS!

My plea, based on my own personal experience, is that instead of majoring in minorities we assume the far harder discipline of majoring in individuals, learn to know people of different sects, creeds and races as individuals instead of types. Learn to esteem persons because of their qualities of mind and heart rather than judge them by their race or creed or nationality. It is by far the harder way, but it is the right way. It must be the right way because it is the way Almighty God looks at his children.

When the sons of Jacob went to Egypt for grain they were closely questioned by the prime minister, whom they did not recognize as their brother Joseph. As they started back to Canaan the prime minister commanded them to bring back their youngest brother, Benjamin, in whom he seemed to take particular interest. He made it a condition of their return. "Except your brother be with you," he told them, "ye shall not see my face."

Except your brother be with you!

EACH must face life, feel its raw edges, know its hurts and learn its meaning. To dodge life is to be defeated before the battle.

JOSEPH FORT NEWTON.

THIS was the strength of the first Christians, that they lived not in one world only, but in two, and found in consequence not tension alone, but power, the vision of a world unshaken and unshakable.

HARRY EMERSON FOSDICK.

EVERY circle is imaginary except the circle that includes all humanity and total reality. Thus the ancients used a circle to denote God.

RAY O. MILLER.

"IF God were good," says the world, "the sin of the earth would break his heart"; to which the preacher answers, pointing to Calvary, "See his breaking heart."

GEORGE A. BUTTRICK.

ONE REFUGE in times of trouble and anxiety is to turn back to the good and simple things which lie at the heart of normal human life. In any society these will be the things that make life worth living.

New York Times.

The Making of Man

BY NEIL G. SMITH

And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul. Genesis 2:7.

IT has been estimated that the materials making up the average adult human body have a commercial value of approximately ninety cents. Ninety cents' worth of common clay, animated with life, has done very remarkable things. It has written the plays of Shakespeare, planned the campaigns of Alexander and of Hitler, made telescopes to observe the stars and microscopes to look at the world of small things; it has adventured, and loved, and been loved. When a man falls in love with a woman he does not think of her, nor does she think of him, as ninety cents' worth of common clay. According to all the love songs that have even been written, ninety cents' worth of animated clay can have a value that is beyond all computing.

The dignity and lowliness of man, his greatness and his weakness, have never been better stated than in the old Genesis story of man's making. The Lord God, we are told, formed man of the dust of the ground, of common clay; the Lord God breathed into his nostrils the breath of life, endued man with life; henceforth man became a being whose value could not be computed in terms of the dust of which he was made. He became a living soul.

I

This account of man's making sheds light upon what we should believe about ourselves. Events are compelling us to realize that what we believe about ourselves, about man, his nature, his origin and his destiny is of first rate importance.

Certain individuals in our generation, for instance, have abandoned the belief in the equality of men. They substitute for it the belief that humanity is divided into superior and inferior races. Did the change of beliefs make any difference? Jews, herded into ghettos, excluded from the professions, treated as an inferior race would answer for us that it made a great difference to them. Certain individuals again have abandoned the belief that man is a child of God, created to glorify God and enjoy him forever; they have put in its place the belief that man is a creature of the state, existing to serve the state. Did that change of belief make any difference? It has changed the face of a continent, and it has thrown our world into a war that will influence the lives and destinies of generations yet unborn.

Yet it is only in comparatively recent times that great attention has been paid to a Christian doctrine of man, to what we are to believe about ourselves. Each great age of the church has been marked by particular doctrinal interests.

During the first four centuries, interest centered in what men were to believe concerning the person of Christ. How were his humanity and divinity to be

reconciled in one person? The great creeds forged in this period have much to say about what we are to believe concerning the person of Christ. They have scarcely a word to say concerning what we are to believe about ourselves. At the age of the Reformation, again, interest centered in the way and means of salvation. How were men saved? By personal faith, or their adherence to the institutional church? In the confessions and catechisms that have come to us from the age of the Reformation we have elaborate outlines of the plan of salvation, but scarcely a word is said concerning a Christian doctrine of man.

As the particular interests and needs of the church in one age compelled men to think out what they were to believe concerning the person of Christ, and compelled them in another age to think out what they were to believe concerning the way and means of salvation, the interests and needs of the church in our day are compelling men to think out what we are to believe concerning man. Is he first and foremost a child of God, or a creature of the state? Are men divided by nature into superior and inferior, servant and master? What are we to believe concerning man's nature and duty and destiny?

Our text in Genesis does not give answers to all these questions. No one text does. The Genesis story of the making of man, however, does provide a reasonable foundation on which a Christian doctrine of man can be built.

II

Mention is made first of his maker, the Lord God. Among book collectors there is always a ready demand for books that have been issued from certain presses. An imprint indicating that a volume has been printed at the Elzevir or Aldine press makes that volume one that a collector prizes. A stamp on the bottom of a vase indicating that it was made by Wedgwood, a label on a violin indicating that it was made by Stradivarius, gives to the vase or violin a value above others. In each case a printer, or a potter, or a maker of violins has established a reputation for expert workmanship. Anything that bears their names, or the marks of their craftsmanship, is valued accordingly.

Man was made by a great craftsman, the Lord God. "I will praise thee," wrote the psalmist, "for I am fearfully and wonderfully made." We are fearfully and wonderfully made—how fearfully and how wonderfully few of us realize until ill-health leads us to appreciate the marvels of a human body functioning well. The body with its marvelous powers of sight and hearing and touch and taste, this human machine that we complain so much about when anything goes wrong with it, and take very much for granted as long as it runs well, is a great piece of craftsmanship that speaks eloquently of its maker, God.

III

God worked with a very lowly medium in making man. He made man of the dust of the ground—ninety cents' worth of common clay. The process by which he endued his workmanship with life is described in the words, "breathed into his nostrils the breath of life." The actual wording here probably owes something to the belief once current that the principle of life was in the breath. It was observed that all living things breathed; that when life ceased, breathing ceased. It was held accordingly that the principle of life was bound up in the breath.

Consequently when this writer wished to speak of God as imparting life to man, he spoke of God as breathing the breath of life into man's nostrils. If we would say it differently, we would at least describe the result as the same—that man, endowed by God with the gift of life, became a living soul, a being capable of reasoning and willing, capable of fellowship with God and worthy of being called a child of God.

IV

This old story of the making of man reminds us of our common origin. All men have in common the indignity of being formed of the dust of the ground,

A Pastoral Prayer

O LORD GOD, we now come before Thee to pray for the welfare of our nation. We commend to Thy protecting care the President of the United States, the Vice-President and the members of the Cabinet and all those responsible for the civil and military leadership of the people. Especially do we remember before Thee all those sons and daughters of our respective homes who are enlisted in the armed forces of the nation. On land, on sea or in the air we solemnly commit them to Thy loving care. In the hour of their necessity fortify them with their Christian faith. Comfort their fathers and mothers in the knowledge of their sacrificial service. Especially do we commend to Thy sustaining love those homes that have suffered bereavement.

We submit to Thy soverign wisdom the cause of the United Nations. Unite us in a moral determination to wage this warfare to complete and righteous conclusion, without yielding to vindictive hatred or dishonoring at home or abroad the very cause for which we contend. We therefore pray for our enemies. Hasten the day when they shall lose faith in their evil leadership, utterly and forever. We pray for the spirit of penitence amongst all peoples. Have mercy upon all nations for their sins. Remove, in Thy providence, all causes and occasions of war, that Thy children the whole world round may live in righteousness, brotherhood and peace. In the name of the Prince of Peace. Amen.

This "Prayer for the Nation and the United Peoples of the Earth" is offered at the conclusion of every service in the Covenant-First Presbyterian Church, Washington, D. C., Dr. Albert J. McCartney, minister.

and the dignity of being endowed by God with life. Against the background of that common origin the accidents of riches and poverty, race and station, do not seem so dreadfully important. "He hath made of one blood," said St. Paul in his speech on Mars Hill, "all nations of men for to dwell on all the face of the earth." The Christian doctrine of man does not acknowledge the existence of inferior races. Underprivileged, backward races unfortunately exist. Exploited races unfortunately exist. Of inferior races there are none. He hath made them all of one blood. We have a common origin, a common lowliness, a common dignity.

Our text reminds us, too, of the magnitude of our responsibility as trustees of valuable gifts, a body of God's making, and a life of God's giving. The Westminster divines rightly interpreted the commandment, "Thou shalt not kill," as enjoining respect for the gift of life in ourselves and in others, and enjoining care for the preservation of life in a "sober use of meat, drink, physic, labour and recreation." A body of God's making and a life of God's giving are gifts we hold in trust, and for our use of them we are accountable to their giver.

A clever artist has a cartoon of a soldier, carrying his modern array of death-dealing weapons, and his face hidden behind a gas-mask, and beneath it the caption, "So God made man in his image." Whatever the intention of the artist may have been, he has illustrated the gulf that stands between man as he is, and man as God meant him to be. The story of man's making is followed in the Bible by the story of man's fall. The writer of the Epistle to the Hebrews, after quoting the psalm that speaks of man as having been made a little lower than the angels and given dominion over the works of God's hands, goes on to add this word: "We see not yet all things put under him, but we see Jesus. . ."

We see not yet all things put under man. But we see Jesus, through whom, and in obedience to whom, man may fulfill the destiny for which his creator intended him when he formed him of the dust of the ground.

The Bible has many harsh and uncomplimentary things to say about man and his errors and his sins. But it pays man the high compliment of announcing that in God's sight he was worth redeeming, and that he has been redeemed.

Be Like a Tree

A Children's Sermon by W. J. Lichau

Be like a tree planted by the river of water. Psalm 1:3.

SOME YEARS ago the guide in Yellowstone National Park was asked by one of our party members, "How many kinds of trees are in the Park?" The guide quickly replied, "Two kinds, the live ones and the dead ones." We all laughed and thought he was only fooling, but he was right. There are various species of trees, but from our point of view there are only two kinds to be sure.

For a number of years we have rented a summer cottage along a lake front in upper Michigan. In front of our cottage were three lovely trees: a maple, a weeping birch, and a long needle pine. It seemed as if these trees were vying with one another in order to show off the most. Early in the fall the maple tree put on the most beautiful and colorful dress in order to make a display before the weeping birch whose branches almost hung as if they were bowed in shame, but even the birch had a white bark to show and its leaves gradually turned colors; but to our amazement the long needle pine never changed in color nor in splendor. It was always the same green and upright pine it had been for many years. Something happened last summer; a strong wind came along and blew the maple and weeping birch over, but it never fazed the pine.

I asked the game warden for the reason of the sudden death of these beautiful trees. In his simple way he said these two trees were like some people—they looked beautiful on the outside, but they had no heart. A little insect many years ago injected its poison into these trees with soft bark and by and by this poison reached the heart of the trees and destroyed their usefulness.

Some people I knew who came to church regularly, walked down the aisle to the front seat, said long prayers and thanked God that they were not like the rest of the people who lived in their community. I always wondered how long their emptiness would last—finally the day of reckoning came. One of these men committed suicide and left a note behind which read like this: "I have nothing to live for, and besides my past life has been nothing but rottenness." The second one ended up in the state hospital and wrote this note to me: "Bill, I don't believe in hell for I have had hell on earth." The third one is still lingering, but a cancer is eating at the heart of this man.

Why does the writer of this verse say: "Be like a tree planted by the river of water"? He means simply this, and I think Joyce Kilmer has the anwer. While fighting in the last world war he wrote these lines:

> I think that I shall never see
> A poem lovely as a tree,
> A tree which looks to God all day,
> And lifts its leafy arms to pray.
> Poems are made by fools like me,
> But only God can make a tree.

Let us all give God a chance to help us to grow strong and upright, and let us watch lest some little bug called hate or lies or deceit inject its poison into our souls and we, like those two trees, some day fall and the fall shall be our end.

Sermon Outlines *from* PULPIT Readers

Christian Attitudes in Wartime

I. *Introduction*—Today total war prevails, with its hate, bigotry, "nerves," fear. But even so, Christian attitudes can prevail. Four things must be done.

II. *Body of Sermon*—(1) There must be a mood of constant penitence and humility. We too are responsible for the war—our indifference to past postwar problems, our isolation, our cultural paganism. Our guilt has caught up with us; we have met with divine judgment. (2) We must maintain serenity in the midst of turmoil. God is not dead. Our faith still holds. There can be peace for us—not a smiling, easygoing peace, but a firm one, based on the facts of God and goodness and righteousness. (3) We must maintain love in the midst of hate. Christian love is now put to the test. The time to love one's enemies is when one has enemies. The example of Christ. A more terrible thing than war would be the death of love. (4) We must maintain our crusade for universal fellowship. Christianity still holds—against provincialism, racial superiority, nationalism. Many things exist to draw the world together. Man has conquered land, sea and air. Transportation—what a marvel to make it—*one world!* All nations have contributed to make it a kindly and brotherly world. The antitetanus serum came from a Japanese; blood transfusion from an Austrian; typhoid antitoxin from a Russian; malaria antitoxin from an Italian; prevention of surgical infection from Pasteur, a Frenchman, and Koch, a German. And so on. "Ideas cannot be hedged in behind geographical barriers. Thought cannot be nationalized. The things that divide us are trivial compared with the things that unite us. The foundations of a cooperative world have already been laid." This should be, must be, one world—and a good one.

III. *Conclusion*—We must prepare now for a genuine peace. Fosdick is right: Science has made the world a *neighborhood*; Christianity must make it a *brotherhood.*

(Submitted by G. Harold Roberts, First Christian Church, Ottumwa, Ia.)

Vision for Victory

Text: Where there is no vision, the people perish.—Proverbs 29:18a.

I. *Introduction*—A placard in an optician's office reads, "Vision for Victory." It tells of the relation between good vision on the production line and the victory that will come by accurate weapons on the firing line. This slogan suggests the connection between vision and victory on the spiritual line.

II. *Body of Sermon*—Failures in society and frustrations of the soul are caused by faulty vision. (1) This incorrect vision manifests itself in three ways: (a) We are farsighted. The individual is blurred into the mass and we are unable to see a person as a person. Total war, with its language of divisions and casualties, tends to lose sight of the man in the mass. (b) We are nearsighted. We react to immediate events and are unable to see far enough to behold God. The vicissitudes of war cause us to live fearfully and feebly. (c) We are shallow-sighted. We do not see deeply into our own souls to note the sin there, but are quick to point out the mote in our brother's eye. War is seen as the sin of the enemy. (2) We need a tri-focal lens to correct our faulty vision. (a) When our eyes are fitted with the lens of sacredness, we see man as a person made in the image of God. Instead of seeing class, color, creed, we see *character.* (b) When our eyes are fitted with the eternal lens, we see beyond the day's happenings to God. Our direction becomes straighter, our pace steadier. (c) If our eyes are fitted with the lens of Christ's sacrificial love, we will be convicted of our sins. Repentance will lead to personal discovery and to world recovery.

III. *Conclusion*—If we will invest in Christ's tri-focals, we will see persons as persons; we will see God beyond the immediate; and we will see deeply enough to be saved from our sins. Where there is no vision, the people do indeed perish, but where there is vision, the people do not perish, but have victorious life.

(Submitted by M. A. Figenscher, St. Paul's Methodist Church, Cleveland, Ohio.)

Toward Better Speech

A Free Forum for the Discussion of Slips of Speech or Manner

A North Carolina associate recently suggested that "worship service" was incorrect since "worship" is a noun or a verb; not an adjective. From Louisiana: "Even if it is a noun, why not use it? Do we not say 'funeral service,' 'dedication service,' etc? Comment: True. Many non-adjectives are used as adjectives—***Boy*** Scout, ***Sunday*** morning, ***wall*** paper. "Worship service" can be and often is used. However, it is frequently superfluous. Public worship is a service.

Regarding "The Reverend"— the most abominable error. Ohio: "Our religious papers should agitate for the correct use. . . ." Winnipeg, Manitoba: "Thank you." New Orleans: "Let us keep on with our 'testimony' against the atrocity!"

From a professor's list of the 25 most frequent words in the active speaking vocabulary, words most frequently mispronounced:

1. OF—***OV***, with a short "o." Never uv.

2. MANY—***MEN-y.*** The "e" is short. Not m*a*nny and not m*i*nny.

Canada: Toward? Answer: Either ***TOW-erd,*** or, in one syllable, ***tord,*** to rhyme with oared. No, it is not to-WARD.

"One does, doesn't one?" Well, it is better otherwise. Dr. Herbert H. Farmer of Cambridge, in his excellent book, *The Servant of the Word,* says: "The utterly flat, impersonal and insipid 'one' should be avoided like the plague. And only a little less flat and insipid is the pronoun 'we'."

On a page just before this, Dr. Farmer says: "Watch your adjectives. Ruthlessly cut out any adjective which is not absolutely essential to, and part of, the truth which you wish to convey. . . . There is something incongruous . . . in staying to decorate the soul's encounter with the living God. . . . Avoid too, the unusual and purely literary word; do not call a cup 'a chalice,' or a box 'a casket,' or green 'verdant.'"

Another phrase which was worn smooth long ago: "Those with whom we come in contact." There are better ways of expressing the thought. And then there is the current mania for "contacting" everybody. "How can we contact them?" It is the omnibus word of the hour.

Please send your contributions to

AUBREY N. BROWN,
Presbyterian Church, Montgomery, W. Va.

The Relation of Fishing to Preaching

By Jerry Wallace

THE first thing for us to make clear is that fishing is not a lazy man's job, nor even recreation. Many lazy men fish, but as Izaak Walton said long ago of Sir Henry Wotton: "Nor did he forget his innate pleasure of angling, which he would usually call 'his idle time not idly spent'." The same author writes: "But for the practical part, it is that that makes an angler: it is diligence, and observation, and practice, and an ambition to be the best in this art that must do it."

If one is to get the most out of the sport he must come to it with a certain zest. He must look forward to the day when he can fish and then must be prepared for certain disappointments; the day may not be as bright and fresh as he had hoped; and if he is to fish certain favorite pools then there must be a kind of quiet urge to get on; he should fish upstream; and he will miscalculate certain rocks and find too late for his own comfort that their surface is slippery and this means a sudden sitting down in the cold water; and the day will be all too short and too soon his fly seems to merge with the twilight and he finds his long joyous afternoon is ended, and he turns homeward, regretfully. Couple with this the fact that he may have got out of bed when it would have been pleasanter to lie there, and all in all, we must perceive that a certain energy is required for good fishing.

● *Good Tackle is Important*

Another mistaken notion we must remove from our minds is the thinking lightly or even disparagingly of our tackle.

I know there is a story which has become part of the folklore of fishing about the man who invested a good deal of money in flies and rods and boots, and all the other equipment which goes to fulfill the storybook idea of an angler, and of how he caught nothing. On the way home he met an old Negro woman who had a good string of fish and for equipment only a willow pole and a can of worms.

But my prediction would be that in the long run if our well-equipped angler has the wit to stick to his fishing and learns from his mistakes, he will catch more fish than the old colored woman and with much more sport.

You will need a good rod, a rod well balanced; one that fits the hand sweetly, strong and yet flexible. And you should have a good line, waxed, and plenty of it and which will not snarl; a fair assortment of flies; some plain hooks which should be needle sharp; a pocket knife; and a creel which is light, and you needn't worry about its coming open when you stumble over rocks or perhaps take a roll down an embankment.

A picture of this sort lives in my memory. One sunny afternoon I was fishing Spring creek and I saw a boy whose manner of fishing intrigued me. He fished just like he had taken a correspondence course or had learned out of a Sears, Roebuck catalogue. Carefully he would fish close in and then he would take three steps to the right and three steps to the left and three steps forward, carefully letting out his line each time. I saw him catch no fish. His movements looked a little like studied poetry, mechanical and with a conscious rhythm. But I have sometimes wondered what became of that boy. If he is still living and still fishing, I should like to meet him with my extempore methods. He was learning the rudiments of the art and my guess would be that by now they have flowed into pure poetry.

Jerry Wallace

Ellen Terry in her "Life" has this authentic word for us: "There is all the difference in the world between departure from recognized rules by one who has learned to obey them, and neglect of them through want of training, or want of skill, or want of understanding. Before you can be eccentric you must know where the circle is."

That boy was learning where the circle was in fishing.

With the zest for the day's recreation in our hearts and our tackle well looked to, we must then remember that the fish are to be considered.

● *The Ways of Fish—and of People*

You may smile if you like, but I have come to the conclusion that the fish really like to be caught. But you have to catch them in their way. I once read of a fisherman who generally opened the first fish he caught to discover what they were feeding on that day. It seems to me that this is getting a little too much science into what is admittedly an art, but it is a fact that you cannot be arrogant with fish and expect to catch them.

A fisherman must have a sweet, leisurely manner. As Dr. John Kelman wrote some twenty-five years ago of men of our craft, the same may be said of those who would be accomplished in this other art:

> Take the sermon as essentially a conversation with your hearers, and converse with them, instead of either bellowing at them or wailing to them. Above all, be good-natured in manner and in tone. There is a 'curate contra mundum' way of preaching which gives the impression of a young man standing up alone on behalf of eternal truth, and at the risk of his life defying every member of the congregation to his or her face, even when he is uttering sentiments which it is inconceivable that any sensible person would dispute. It is wiser and more effective to hold your welcome for granted, to take your congregation into your confidence, and speak to them as to people with whom you are on friendly terms.

I remember some years ago seeing an old seasoned movie star in a picture in which she went back stage to give a last word of counsel to a young friend who was about to go on for the first time for a dancing act.

"Do you know your words perfectly?" she asked.

"Yes."

"And do you know your routine thoroughly?"

"I think I do."

"Then remember," she said, "all those people out there are waiting to love you; they really want to love you."

● *Fishermen Have Moods*

This brings us to the mood of the fisherman.

People are disposed to be lenient with a fisherman. They allow him a good deal of latitude; even to his ver-

acity. I think this must be because a fisherman is disposed to be lenient with others. If he has hooks or flies or worms, or a can of tobacco, or a match, or a piece of chewing tobacco, he will gladly share it with you.

I found this little poem in a newspaper a year or two ago and put it among my fishing souvenirs:

The snowy-bearded Saint perused the page,
Forefinger tracing—shook his tonsured head . . .
"Looks bad . . . Since you arrived at manhood's age,
You're listed as irregular," he said,
"In church attendance, 'specially in spring . . ."
The supplicant, a lean, brown, quiet man,
Glanced at the One Wide River murmuring
Blissfully past; then humbly he began,
"That's so . . . When red buds burst and big trout rise,
Some Sundays I've missed meeting . . . Yet it seems
(Clear rang his voice, though reverent his eyes)
I have known God along those mountain streams. . . ."
Smiling, Saint Peter closed the record . . He
Recalled one Sabbath morn on Galilee.

But then I remember that Simon Peter was a swearing fisherman. Or at least he was until he went out and wept bitterly and shortly afterwards experienced that threefold miracle of forgiveness in that gorgeous fishing scene in the misty dawn with which St. John puts the finishing touches on that mighty canvas of tears and love.

I never like to hear a fisherman swear. He should be above it. His art is too ancient and too close akin to poetry and is jeweled with too many mighty names for that.

I remember having a pleasant afternoon nearly spoiled by coming upon a fisherman who had filled his basket and had quit for that day. His creel was filled with lovely 15-18-inch fellows, and he had dressed them perfectly, and they were lying in state in their moist bed of willow twigs. And he was swearing with every breath. I would have liked to take his fish away from him and given them a better home. I think he must have been self-conscious and so embarrassed.

● *Leisureliness a Necessity*

A fisherman will drop almost anything he is doing at bidding of invitation or opportunity to fish just once more. It certainly bears this relation to preaching! Every time you wind up your reel, and you bid the streams and the mountains good-night, you realize you might have done better, and you are determined that next time you will improve your technique.

It takes lots of time, lots of mellow seasoning, and learning by trial and error. One cannot be rushed. I have never enjoyed fishing, or had any luck, when the last admonition that I heard as I left the house was something to the effect, "Remember that you must be home by 4 o'clock."

The story is told of the late Bishop Galloway, who a generation or two ago was in great demand, especially in the south, as a preacher, that a little novice of a preacher asked him how he got ready to preach, just as if the answer could be given neat and compact like turning a cake of gingerbread out of a pan.

"Well," answered the bishop, quizzically, "I just comb my hair and say a prayer, and go in and preach."

We understand what he meant. It was his way of following St. Paul's admonition to "suffer fools gladly." Just about a lifetime of preparation goes into it. Long years of praying, thinking and living made the bishop's sermons.

In contrast, were you ever admonished about the time you got ready to go into a service, "Make it short, the congregation is impatient to get home; the turkey may be in the oven"? It has the same effect on one as it does on a fisherman to see a placid pool in front of him and then in the very moment of making the cast to snarl his line, or catch his fly on a spruce, and so disturb a Canadian jay (called by the natives a "whiskey jack") which flies shrieking up the creek.

● *Memories of a Modern Fisherman*

Certain places become dear with memory. Henry van Dyke had some such place in mind when he visited one of his old haunts and saw in memory the lad who once accompanied him:

"Well, the fireplace is still standing. The butter-nut tree spreads its broad branches above the stream. The violets and the bishop's-caps and the wild anemones are sprinkled over the banks. The yellow-throat and the water-thrush and the vireos still sing the same tunes in the thicket. And the elder of the two lads often comes back with me to that pleasant place and shares my fisherman's luck beside the Swiftwater.

"But the younger lad?

"Ah, my little Barney, you have gone to follow a new stream—clear as crystal—flowing through fields of wonderful flowers that never fade. It is a strange river to Teddy and me; strange and very far away. Some day we shall see it with you; and you will teach us the names of those blossoms that do not wither. But till then, little Barney, the other lad and I will follow the old stream that flows by the woodland fireplace—your altar.

"Rue grows here. Yes, there is plenty of rue. But there is also rosemary, that's for remembrance! And close beside it I see a little heart's ease."

● *Fishermen of Other Days*

There is a mystical side to fishing. As I fished this summer I could not but think of another man, with a small boy by his side, who fished that same brook some years ago. The boy had grown up and gone and the father fished on alone. And that other angler was somehow more like an ancestor of the man who fished than an earlier replica of the man himself; and sometimes I lifted my eyes and thought I saw the man of former years and heard the boy say, "Dad."

A poet must have had something like this in mind when he wrote:

Daily he comes there to the shrunken pool,
Made secret by its wind-guard of old pine,
To smoke his pipe and loiter by the cool
Sweet water, like Time's truant, with his line.
Even a child would know no fish are left,
For streams like men may fall on evil days,
Yet he still lingers where his joy ran swift
As a trout leaping . . . Now the dusty rays
Of Afternoon lie golden on the land
And the tall dark creeps nearer from the wood
And there he stoops, the old rod in his hand
For one last try before he goes for good,
The line floats out—though not to water flung,
But far upon the days when he was young.

Preaching and fishing will never die out. So long as there are human voices to speak and human hearts to respond, there will be preaching. And so long as men are men and there is water, certain of them will try their luck and drop a line or cast a fly. They can't help it; God must have made them that way.

I shall never forget a lone angler who passed me one evening on the Gunnison river. A tall man he was and the night was gathering. He was fishing downstream and he looked neither to the right nor to the left. With more haste he fished than would seem to become one who knew the fish could not be hurried, but the twilight was thickening and he seemed determined to have fish for his creel. I watched him until he disappeared around a bend in the river, and I never saw him again. Sometimes I think of him and I see his form silhouetted against the dusk and then I think of another lone Fisherman, a Fisherman our hope and our despair, who, so long as human hearts can break, will haunt the shadowy stream of human tears.

• WHO'S WHO in THIS ISSUE •

ORDAINED in the Methodist ministry in 1910, DR. HORACE G. SMITH held pastorates at Glencoe, Evanston and Wilmette, suburbs of Chicago. From 1927 to 1932 he was associate professor of preaching at Garrett Biblical Institute, Evanston, and he has served as president of that institution since 1932. His baccalaureate sermon in this issue was preached in Evanston and elsewhere.

Rev. EVERETT W. PALMER *is minister of Centenary* Tabernacle Methodist Church, Camden, N. J. For several years he was pastor of Trinity Church, Highland Park, N. J. Mr. Palmer has been active in the Social Service Commission of the New Jersey Conference.

Following pastorates at Atlanta, Barnesville and Elberton, Ga., REV. HENRY T. BROOKSHIRE went to Gulfport, Miss., where he now ministers. He has been a leader in civic organizations in the various towns in which he has held pastorates.

This year Rev. ROBERT C. WHITEHEAD *completes* fifteen years as minister of the Mt. Vernon Heights Congregational Church, Mt. Vernon, N. Y. Earlier pastorates were in Springfield, Ohio, and Stratford, Conn. For six years he has served as dean of the Downstate New York Congregational young people's summer conference.

Rev. OSCAR E. MAURER *has ministered at Center* Church, New Haven, Conn., since 1909. He was moderator of the General Council of the Congregational Christian Churches, 1938-40.

Rev. NEIL G. SMITH *is minister of St. John's* Presbyterian Church, Rodney, Ont., Canada.

Rev. WILLIAM J. LICHAU *is minister of the Pres*byterian Church, Le Roy, Ill.

Rev. JERRY WALLACE *is rector of Christ Church,* Springfield, Ill. His article published herewith was read before the ministerial association of Springfield.

TITLES AND TEXTS

What Pulpit Readers are Preaching About

W. JOHN PARKER, First Christian, Paducah, Ky. "God's Strategy for This Hour." Isa. 42:16—"I will lead them in paths that they have not known."

PAUL F. BARACKMAN, Central Presbyterian, Brooklyn, N. Y. "A People Without Ambition." Zeph. 2:1—"O nation that hath no ambition."

CARL C. BRACY, Methodist, Madison, S. D. "Pioneers in Our Day." Gen. 12:1—"Get thee out of thy country . . . unto a land I will show thee." Acts 3:15—"You have killed the pioneer of life." (Moffatt)

WALTER SCOTT COOK, Christian, Erie, Pa. "Adventurous Faith." Heb. 11:8—"And he went out not knowing whither he went."

CHARLES H. SMITH, First Methodist, Ft. Wayne, Ind. "No Spiritual Blackout." John 1:5—"The light is still shining in the darkness, for the blackness has never put it out." (Goodspeed)

JOHN F. C. GREEN, Congregational, McKeesport, Pa. "The Foundation of Belief." John 19:30—"Now we know that thou knowest all things . . . by this we believe that thou camest forth from God."

BERNARD C. CLAUSEN, First Baptist, Pittsburgh, Pa. "Who Started This?" Gen. 1:1—"In the beginning, God . . ."

FOR YOUR SERMON AND TEXT

. . . . . .
Title of sermon

. . . . . .
Text used (write out the text)

. . . . . .
Name of minister

. . . . . .
Name of church

. . . . . .
Address

VINCENT B. WAYLAND, North Zone Baptist, Zanesville, O. "Are You a Hoarder?" Matt. 25:18—"But he that had received one went and digged in the earth and hid his lord's money."

W. ARDEN COE, Olivet Presbyterian, Utica, N. Y. "When Faith Defends Us." Acts 27:25—"Be of good cheer: for I believe God."

DAVID J. DAVIS, First Congregational, So. Norwalk, Conn. "A Spiritual Awakening." Isa. 51:9—"Awake, awake, put on strength, O arm of the Lord; awake as in the ancient days in the generations of old."

C. A. MOLPUS, Baptist, Belzoni, Miss. "God's Caravan." Num. 10:29—"Come thou with us and we will do thee good."

VICTOR P. WIERWILLE, Evangelical and Reformed, Payne, O. "Spiritual Cataracts." Luke 24:16—"But their eyes were holden."

JAMES C. PERKINS, Congregational, Groveland, Maine. "Values That Cannot Be Rationed." Isa. 55:1—"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." John 3:34—"God giveth not the Spirit by measure."

PATRICK HENRY, JR., Preston Road Christian, Dallas, Texas. "Religion and Freedom." 1 Peter 2:16—"Live like free men, only do not make your freedom an excuse for doing wrong, but be slaves of God." (Goodspeed)

BRUCE F. GANNAWAY, Hendricks Methodist, Jacksonville, Fla. "Too Little and Too Late." Matt. 25:3—"For the foolish took no oil with them"; 25:11—"Afterward came also the other virgins."

WALTER R. CREMEANS, Westminster Presbyterian, Springfield, Ill. "The Gospel of Stability." James 1:8—"The doubleminded man is unstable in all his ways."

G. B. EVANS, Methodist, Hartland, Mich. "The Seventh Cross." 1 Kings 18:43—"And he said, Go again seven times."

The Editor's Page

The Event of the Month

ON the day of this writing it is announced that the House foreign relations committee in Washington has unanimously approved a resolution providing "that the Congress hereby expresses itself as favoring the creation of appropriate international machinery with power adequate to maintain a just and lasting peace among the nations of the world, and as favoring the participation of the United States therein." It is high time that the opinion embodied in this resolution should be expressed by Congress. Critics of the resolution will object that it offers no blueprint of a world organization, that it shows no way by which an international police can be created and trusted to function, that, in short, it is vague and unimplemented. But this is its virtue. It is not yet time for official blueprints and implementations, but it is high time for the American people to get rid of the inhibitions which were established by the controversy over the Versailles treaty and the rejection of membership in the League of Nations. What America needs right now is a conscious orientation toward the world scene which will exist when the war ends. The taboo of non-cooperation must be broken. Both national interest and altruistic motives will demand that this country take an active and responsible part in the postwar world. For my own part, I do not yet see how a truly international police can be created or, once created, how it can be trusted. But neither do I see how there can be anything but more war unless some such world organization, *with power,* is created.

A Resolution to Break a Taboo

The Book of the Month

THE SURVIVAL OF WESTERN CULTURE, *by Ralph Tyler Flewelling. Harpers. $3.00.*

I HESITATE to recommend to preachers a book that costs three dollars! I dare not hope that they have that much money at hand! And if they take my recommendation seriously (as they should!) they may be tempted to get the purchase money in some fashion that does not conform to their Christian profession! But here is a book that I know will yield a greater reward than a half-dozen of the books I happen to know that preachers do spend money for. Dr. Flewelling is a philosopher and a Christian. He knows his world—your world and mine—and he knows his Christianity. Moreover, he writes not a single page that is beyond the comprehension of any reader of The Pulpit. His subject is our civilization, our culture, as he calls it. Our civilization is in danger of being lost, and he tells how it has come to its present crisis. It is at odds with itself—that is the reason. It is mainly a scientific civilization, with a smattering of pseudo-philosophy and a surviving residue of religious faith. These three factors are in dissension with one another. A false individualism has developed over the whole Western world which has left the world without a goal. The eternal values are in eclipse and religion has become so dogmatic on the one hand or so sycophantic in its obeisance to science on the other, that it has lost its orientation and its true power to mold civilization. He distinguishes, as we should all learn to do, between the "individual" and the "person." Individualism is atomistic. Personalism—Dr. Flewelling's own philosophy—is organic. Don't get scared at these distinctions. The author makes it all simple and clear. And he believes in the future—believes because he sees powerful factors at work and also because he believes in God.

A Thought for the Month

DO YOU sharply distinguish between Christianity as a living *reality* which confronts the souls of men with the necessity of decision, and Christianity as a *problem* which excites the intellect of man to seek an explanation? The distinction is radically important. We are lost in confusion until it is clarified. Most, if not all, of the controversy about Christianity is concerned with the explanation of it—how it came to be. There is no controversy over the fact that it *is,* little controversy concerning *what* it is, and less concerning the way men should respond to it. But it is easily assumed that if you can explain the origin of any object or phenomenon you are done with it. And if its origin is lowly or mean the thing itself is thereby degraded. This is an error. You do not degrade man by explaining that he came up from a lowly beginning in the evolutionary process. Man is what he is, however he has come to his present estate. You do not degrade the Bible by explaining the historical origin of its several books. The Bible is what it is, and its life-giving power is unaffected by the human circumstances of its origin. You do not rob Jesus of any of his divinity by admitting that he was integral to the life and culture of his own Jewish people. Jesus is what he is, the supreme revelation of God. The so-called conflict between science and religion is due to a substitution of the "how" for the "what." Too many scientists think they have dealt with the "what" when they have dealt only with the "how." Christians need not fear what science can do to Christianity, for their faith does not rest in any particular explanation of the "how" of God's working, but in "what" God has actually brought into existence in creation, in revelation and in redemption. Our faith rests upon solid rock when we affirm that God is our creator, and that he sent Jesus Christ to make known his gracious will for us and our salvation.

The "What" and the "How" In Christian Faith

Charles Clayton Morrison

Ministers who are looking to the world after the war are reading this book

Religion and the World of Tomorrow

By WALTER W. VAN KIRK. Dr. Van Kirk, of the Federal Council, shows how pagan ways of life are responsible for this war, and warns that another and greater war will follow in a few years unless Christians set about building a world after the ideals of Christ. A *must* book for every alert minister.

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Christ as seen by a great scholar

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By JOHN KNOX. A fine scholar, of the University of Chicago, sees Jesus as not merely a ghost, but a real man among men who won others to his gospel by his divine-human personality.

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